

The background of the entire cover is a photograph showing a vast, dense crowd of pilgrims in white ihram clothing, gathered in the courtyard of the Kaaba in Mecca. The Kaaba itself is visible on the left side of the image, partially obscured by the text overlay.

THE SPIRITUAL HAJ

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(Daamat Barakaatuhum)**

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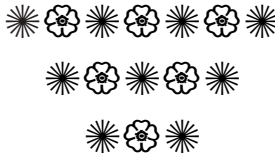
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THE ROAD OF ISLAAH

A *Saalik* relates that he was in the process of losing his employment due to retrenchment. He says, "I was so preoccupied with the worry of losing my job, that I had virtually become blind with fear. In the thick of this blinding worry all the affirmations and teachings that Allah (ﷻ) guarantees *Rizq* (sustenance) and that only a little effort was required, and that Allah (ﷻ) will provide, had just disappeared. Even the thought of having a *Sheikh*, let alone requesting *Naseehat* (advice), and *Duaa* (supplication) from my *Sheikh* had faded from memory.

Advice now started flowing in from many ordinary people (non-*Aalims*), as to what the best way was to attain some other means of income. All these were in the form of either *Duaas* or *Wazaaif*, special *Salaahs*, *Azkaar* etc. Some said if you read *Surah Muzammil 40* times, morning and evening you will see the results quickly, others said read this *Sifat* of Allah (ﷻ) so many times, it will alleviate your problems, others again said that there is a *Nuskha* (prescription) for exactly your needs in the *Kitaab*, *Wazaaife Ashraf'ya*.

I listened to all and sundry. There were times I spent four hours at a time sitting in the *Masjid* performing *Salaah*, making *Azkaar*, reading *Wazaaif*, and I felt heavier, and physically taxed all the time. I was tired out and the worry persisted. It took the reminder of a close *Saathie* that *Mashwarah* should be made with our *Hazratwala*, and that *Duaa* should be requested from *Hazrat* as well.

I notified my beloved *Hazratwala* of my condition, and of the lengths I was going through in terms of *Salaah*, *Azkaar*, *Wazaaif*



etc. **Hazrat** sat through this lengthy detailed explanation with **Shafqat** (compassion) and **Hilm** (patience). After having heard the details, **Hazrat** advised the **Saalik**, "It appears you are making your **Wazaaif** etc. your Allah. Your **Wazaaif** etc. do not provide **Rizq**. Allah (سُبْحَانَهُوَعَالِیُّہٗ) is the only provider of **Rizq**. **Wazaaif** etc. are not Allah. Allah is Allah. Besides, if your employment was not on the line, would you have engaged in **Ibaadat** (prayer) of this nature, to this extent?"

The answer was naturally in the negative. Then **Hazrat** asked, "From this were you supplicating for your needs or for Allah's pleasure?", to which I replied, "For my needs" **Hazrat** continued, "There is no problem supplicating to Allah (سُبْحَانَهُوَعَالِیُّہٗ) for your needs in any way whatsoever, but more superior to this is that all your actions should be only for the pleasure of Allah (سُبْحَانَهُوَعَالِیُّہٗ). Having done this your needs will be fulfilled."

An example of this is don't buy a cow if you need manure to fertilise your vegetable garden, buy the cow for its milk would be so to say Allah's pleasure, and the manure so to say your own needs. Your needs will INSHA-ALLAH definitely be fulfilled. SUBHAANALLAH! Stay with the pious, and learn from their wisdom.

بَيْنَ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ
نَرَهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ ﴿١٠٠﴾

"And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its respiratory. All is in a clear record."





THE SPIRITUAL HAJ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ الْعَالَمِينَ لَا إِلَهَ إِلَّا أَنْتَ الْحَقُّ

AMMA BAAD WA QAA'AT AW AKARAABAT UHAAJLAJAAQ AW QAAAB AMMA

عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا



WALILAJANNAZI HIJUL BAITI MAN INSIATAT A'AA
LAHIAI ZABEEA

WA QAALA TA'AALA

وَقَالَ تَعَالَى

نُفَرِّضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ



الْحَجَّ ط صَدَقَ اللَّهُ الْعَظِيمُ

FA MAN FARADA FIHINNAL HAJJA FALAA RAFATHA
WALAA FUSOOQA WALAA JIDAALA FIL HAJ

SADAQALLAAHUL AZEEM

WA QAALA
RASOOLULLAHI

(صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)

وَقَالَ رَسُولُ اللَّهِ

الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ



Some friends have requested that we should speak on the significance and reality, the *Haqeeqat* of *Haj* in today's talk. It is also *Mosame' Haj* (the season of *Haj*). When the first of *Shawwaal* comes, the Muslim populace in general are involved in the festivities and the thoughts of *Eid*. *Hazrat Sheikhul Hadeeth Hazrat Moulana Muhammad Zakariyyah Saheb* (رحمۃ اللہ علیہ), my *Sheikh-e-Awwal* (first *Sheikh*) says that, his heart and mind immediately goes towards *Haj*. As from the first of *Shawwaal Ash'hurul Haj*, the months of *Haj* start. Then my heart goes



towards the thoughts of my beloved's house (*Makkatul Mukarramah* and *Madinatul Munawwarah*). Like in the opening stanzas of *Qaseeda Burda Shareef*, *Allaama Busairi* (رحمۃ اللہ علیہ) says;

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ
مَزَجَتْ دَمْعَ جَرَى مِنْ مُقْلَةٍ بَدَمٍ

AMIN TADHAKKURI JEERAANIM BI DHI SALAMI
MAZAJTA DAM AN JARAA MIM MUQLATIM BI DAMI

“Is it because of your remembrance of the neighbours
of Dhee Salam that tears mixed with blood are flowing
(from your eyes).”

This is what true love is. The meaning of the above stanza asks, is it the thought of the neighbour of *Dhee Salam* which was a little village that used to be near *Madinatul Munawwarah*. In other words, is it the thought of the neighbour of *Dhee Salam* (the thought of *NABI-E-KAREEM* (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم)), . . . that has caused within you this condition by which your tears are mixed with the blood from the wound in your heart in the thought of your beloved. This is what *Muhabbat* (love) is.

Many of us may have experienced that while sitting in the *Haram Shareef*, someone calls out to their son, exclaiming, “Muhammad!” immediately our thoughts would go to our son who is also named Muhammad.

This is what love is, given the slightest pretext, ones thoughts go to ones beloved. Similarly, when the months of *Haj* set in, then immediately the lovers (those who have found the love of Allah and *NABI-E-KAREEM* (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم)), and have made an effort in this field, set their sights on *Makkatul Mukarramah* and *Madinatul Munawwarah*.

One *Sheikh-e-Tariqat* was visited by one of his *Mureeds*, who indicated to the *Sheikh* that he intended going for *Haj*. The *Haj* the *Mureed* intended would be *Nafil Haj*. The *Sheikh* asked if the *Mureed* knew who the owner of the house he was visiting was? The *Mureed* replied in the negative. The *Sheikh* instructed the *Mureed* to continue staying with him for another year, so that he could introduce the *Mureed* to the owner of the house. There will be a difference noticed when *Haj* is performed with the recognition of the Owner of the house.

There is a distinct difference between not knowing a person, and knowing him intimately, that is, recognizing, in-depth, who that person is, and what his capabilities are. For example, a great *Aalim* or *Buzurg* comes to visit this country, and many people flock to the airport to welcome this personage. A person who is not acquainted with the stature and calibre of this personage, also accompanies those who flock to welcome him. If a person who is well acquainted with this personage, and his *Taqwa* (piety), *Akhlaaq* (character), etc, explains this to the person who is accompanying just out of curiosity, the value of this accompaniment will be exponentially increased, and there is a world of difference in knowing the person.

Similarly, one scenario is when one just goes for *Haj*, without recognizing who Allah is, or for that matter the stature and calibre of *NABI-E-KAREEM* (ﷺ). The other scenario is when a person knows and recognizes Allah, and the calibre and stature of *NABI-E-KAREEM* (ﷺ). Then his one recital of:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

AS SALAATU WAS SALAAMU ALAIKA YA RASOOLULLAH

compared to one million recitals by another person, is far superior, because the aforementioned person has recognized who *NABI-E-KAREEM* (ﷺ) is.



When *Tawaaf* is made of *Baitullah*, and one recognizes who Allah is, let alone the *Tawaaf*, just the calling of LABBAIK ALLAHUMMA LABBAIK of one who recognizes Allah (سُبْحَانَكَ وَتَعَالَى), compared to that person who doesn't know at all who Allah (سُبْحَانَكَ وَتَعَالَى) is, is far superior. *Hazrat Moulana Umar Saheb Palanpuri* (رحمۃ اللہ علیہ) used to say that the vast majority of Muslims treat Allah (سُبْحَانَكَ وَتَعَالَى) like a waiter in a restaurant, calling out to bring either a glass of water, some seasonings, salt, etc. In the same way, people order Allah (سُبْحَانَكَ وَتَعَالَى) that they want this or that regarding what their needs are. Generally, people have not learnt how to supplicate to Allah (سُبْحَانَكَ وَتَعَالَى). Therefore the first LABBAIK ALLAHUMMA LABBAIK of a person who has got the *Azmat* (greatness), the *E'htiraam* (respect) of Allah (سُبْحَانَكَ وَتَعَالَى), who has got the love of Allah (سُبْحَانَكَ وَتَعَالَى), would be superior to the entire *Haj* of another person who hasn't learnt, or does not know who Allah (سُبْحَانَكَ وَتَعَالَى) is. This is what *Tasawwuf* is all about, this is what one calls *E'hsaan*

اللَّهُ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ .

AN TA'BUDALLAAHA KA ANNAKA TARAHAU FA ILAM
TAKUN TARAHAU FA INNAHU YARAAKA

“Worship Allah (سُبْحَانَكَ وَتَعَالَى) as if you see Him. And if you cannot see Him, surely He can see you.”

This is what is called *Bayat*, this is what a person gets here. His one LABBAIK on one side, compared to a whole lifetime of *Haj* on the other side. This is the reality, the *Haqeeqat* (reality) one has to acquire.

There was once a whole group of people in a caravan on their way for *Haj*. A dervish called out to them asking where their destination was. The reply came that they were on their way to perform *Haj*. He asked if they knew what *Haj* was, and instructed them to stay with him for one year. This is only applicable for *Nafil Haj*. As far as *Fardh Haj* is concerned, once the means



have been acquired, there should be no delay in performing *Haj*, whether the reality, the *Haqeeqat* of *Haj* has been acquired or not. If one embarks on a *Nafil Haj*, one should prepare oneself thoroughly, and one should acquire the *Haqeeqat* of *Haj* prior to leaving. However, a Muslim should be prepared for *Haj* beforehand.

To be prepared is a very important issue. Though *Salaah* becomes *Fardh* (compulsory) upon maturity, children are taught *Masaail* (laws) of *Salaah* long before this. Therefore it is stated in a *Hadith Shareef* that children should be encouraged to perform *Salaah* from the age of 7, and they should be hit at the age of 10 if they do not perform *Salaah*. This prepares the child from childhood so that when the child reaches maturity, the child is prepared and acquainted with the rules of *Salaah*.

Today we have developed an indifference to our *Deen*. The current culture is to go for *Haj* when one is between the age of 45 and 60, and still there is no attempt made to prepare oneself for the reality of the spirituality of *Haj*. In fact, before the age of 15 we should be thoroughly prepared for *Haj*.

Little children today teach us about features on a cell phone. After having bought a new motor car, and having read the instruction manual, we still need to be taught by them about the features in the vehicle. Therefore if the environment of the house is prominent with things regarding *Dunya* (things mundane), children grasp what the environment dishes out.

If the environment of *Deen* is created, then children will grasp aspects regarding *Deen*. Then they will be able to advice us regarding matters of *Deen*. This is not far-fetched.

One of our friends, *Yusuf Desai* of Mooiriver, was confronted by hijackers one evening while returning home to his farm. His son, who was not even *Baaligh* (reached maturity) at that stage, urged his father who went blank at the time, to read HAA MEEM



LA YUNSAROON **حَمْ لَا يُنْصَرُونَ**. As the father recited HAA MEEM LA YUNSAROON, it caused confusion among the hijackers, and they fled. Therefore when the environment is created within the home, even the children will blossom with the effects of *Deen*. It is our responsibility to create such an environment.

Our *Sheikh, Hazrat Moulana Hakeem Muhammad Akhtar Saheb* (دامت برکاتہم) says that our best *Sheikhs* are our wives and children. Preach all you want at home as to how you would like them to conduct themselves, and step out of line yourself, they will be onto you reminding you of your own preaching to them. Your *Sheikh* is not always present. However, your wife and children are with you at all times, and they will keep you in line. That is why when we create the environment, and when we make them conscious, they will remind us to do what we preach. If a person has some conscience, he won't want to spoil the innocence of the child. Therefore he will have to comply with the child's request.

This might cause one to feel that one is making *Amal* (doing an action) to please the child, and not for the pleasure of Allah (سبحانہ و تعالیٰ). One should not worry if such a thought does come to mind. All *A'maal* start this way. *Hazrat Haji Imdaadullah Muhaajir Makki* (رحمۃ اللہ علیہ) says *Ikhlâas* (sincerity), comes very much towards the end. Even if one makes *Amal* for show, start with it. Don't let *shaitaan* deceive you into thinking that your action is being done for show, thus you abandon it completely. *Hazrat Sheikhul Hadith Hazrat Moulana Muhammad Zakariyyah Saheb* (رحمۃ اللہ علیہ) writes that no matter how bad the quality of one's *Salaah* is, perform your *Salaah*.

Don't let the thought come to mind that *Salaah* is not being performed properly, therefore it shouldn't be performed at all, or the day perfection comes that would be the day one would perform one's *Salaah*. The day of perfection is not going to come. Continue making *Salaah*. To make the *Haj* valuable, Allah (سبحانہ و تعالیٰ) says in the *Quraan-e-Paak*,



فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

FA MAN FARADA FIHINNAL HAJJA FALAA RAFATHA
WALAA FUSOOQA WALAA JIDAALA FIL HAJ

(Sura Al-Baqarah Aayat 197)

When a person who has made *Haj Fardh* upon himself, in other words, he has made the intention that he will perform *Haj*, then, during this journey of *Haj*, there should be no *Gunahs* (sins) relating to lewdness, shamelessness and lust. There should be no evidence of these sins in his speech or actions.

Especially in these days, when *Purdah* is not observed, and women are there from all countries, *shaitaan*, through his agents prompts the thought in their minds that here we are all brothers and sisters. Why should we wear the *Purdah*? A woman who makes *Purdah* her whole life, upon reaching *Makkatul Mukarramah*, or *Madinatul Munawwarah* removes her *Purdah*. People who never saw what she looked like before, now see her. She protected herself all the time. Going there, she exposes herself. To this extent, that *Ulama* say that women who are in *E'hraam*, they mustn't cover their faces. The veil must not touch their faces, yes, but the face must be concealed. *Ghair Mahram* men are not allowed to see their faces, even in the state of *E'hraam*. This is a very common *Gunah* (Sin) that people make.

Also we are told from the above *Aayat* (verse) that we should steer clear of all types of *Gunahs*, and particularly we should stay away from arguments and fights. This is very common that when a person reaches there, fights start. So much so, *Hafiz Abdur Rahmaan Mia Saheb* (رحمۃ اللہ علیہ) says that this is such a test, that couples who were married in excess of thirty years without any argument, when they go for *Haj*, upon leaving the house, the arguments begin. This test will present itself. You will least

except it. You are sitting in the bus, and you decided to get up to give somebody water, and somebody else seats himself where you were sitting. Arguments automatically start from this, and you completely forget all the *Bayaans* (lectures) you heard regarding having *Sabar* (patience), and the fighting starts. That person may have been very tired, and didn't notice that you had been sitting there before he came. These are very common occurrences.

Today water is available so freely. *Hazrat Moulana Saeed Khan Saheb* (رحمۃ اللہ علیہ) says that the eighth day of *Zul Hijjah* is called *Yowmut Tarwiyyah* which means to fill water. Due to there being absolutely no water available during those days, in *Mina*, *Arafaat*, and *Muzdalifah*, people would take their leather bags, drink to their fill, and fill the leather bag in preparation for *Haj* as water would not be available till the tenth of *Zul Hijjah*, upon returning to *Makkah Shareef*. However, the condition was such, that people wouldn't drink water, they would give others to drink. Today, *Hazrat* says, water is freely available, water gushes out, but people fight over who came in the line first to either drink or fill the water. This is how fights start. It is so common. Remember, these are three types of *Gunahs* Allah (سبحانہ و تعالیٰ) has referred to. Therefore, when you have completed your *Haj*, and you have made your *Tawaaf-e-Ziyaarat*, your *Fardh Tawaaf*, and you pass *Hajare Aswad*, a stamp is put on you in accordance with what you had made of yourself during the days of *Haj*. If you made yourself good, a good stamp is put on you, you will remain that way, and return home that way, and if you made yourself bad, a bad stamp is put on you, you will remain that way, and return home that way.

Coming back to the spirit of *Haj*, unfortunately these days, our preparation is the worry we have regarding our reservations, the fear that bookings are very heavy, and whether we will receive our visas in good time. We concern ourselves regarding the vaccinations and arrangements for them. We also overly



concern ourselves regarding which hotel we are going to be staying at, and when we return we pride ourselves in dropping names of hotels that we had actually stayed in. These are the achievements of the contemporary Muslim regarding the performance of *Haj*.

All hotels are named Palaces. No matter what kind of a hotel it is, it is named a Palace. Like in India, a little place on the street made up of bamboo is named some sort of Palace or another. One should bear in mind that the real Palace is the *Haram Shareef* of *Makkatul Mukarramah*, and the *Haram Shareef* of *Madinatul Munawwarah*. Generally, we highlight the kind of services offered at the hotels that we stay in, but very little is spoken about regarding the time spent in the true Palaces of *Makkatul Mukarramah* and *Madinatul Munawwarah*. The enjoyment of the services offered in terms of *Ibaadat* in the *Haram Shareef* of *Makkatul Mukarramah* and *Madinatul Munawwarah* are spoken very little about, or hardly ever at all.

First of all we do not prepare, we do not know what to look for in *Haj*, and when we come back, we haven't found what we were looking for, because we did not know what to look for. Like the instance of *Sheikh Shibli* (رحمۃ اللہ علیہ), which is very famous, when his *Mureed* returned from *Haj*, and *Sheikh Shibli* asked him a number of questions pertaining to *Haj*. Then having assessed, he replied to the *Mureed* that he hadn't been for *Haj*. My *Hazratwala* then recited a poem, from a *Kitaab* which went thus:

یہ حسرت رہ گئی پہلے سے حج کرنا نہ سیکھا تھا
کفن بردوش جا پہنچا مگر مرنا نہ سیکھا تھا



YEH HASRAT REH GAYI PEHLE SE HAJ KARNA NA SEEKHA THA
KAFAN BARDOSH JAA PHONCHA MAGAR MARNA NA SEEKHA THA

*Having not learnt to make Haj, the sorrow remains I sigh,
Having reached my shroud, I have yet not learnt how to die.*



دل چشمہِ محبتِ خونِ حسرت اب بھی روتی ہے
خبر اے کاش یہ ہوتی کہ حج کیا چیز ہوتی ہے



DIL CHASHME MUHABBAT KHOONE HASRAT AB BHIE ROTI HA
KHABAR AI KAASH YEH HOTI, KEH HAJ KYA CHEEZ HOTI HA

*Through tears of happiness, the blood of regret does flow,
Alas! The reality of Haj, what it is, if only I did know.*

گیا حج کر کے لوٹ آیا تو اب حسرت یہ ہے طاری
کہ پہلے سے نہ کی افسوس حج کی تیاری



GAYA HAJ KARKE LOT AAYAA, TO AB HASRAT YEH HE TAARI
KE PEHLE SE NA KI AFSOS HAJ KARNE KI TAYYAARI

*Now having returned from Haj, this sorrow overpowers,
O why I had not prepared, for Haj in me, this pitiful
regret towers.*

﴿لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

WALAA TAMOOTUNNA ILLA WA ANTUM MUSLIMOON

(Surah Ale-Imraan; Aayat, 102)

“O ye who believe! Fear Allah as He should be feared
and die not except in a state of Islam.”

[Don't reach your death, until you have submitted to Allah]

We are dying but we have not learnt how to die . Allah (سُبْحَانَهُ وَتَعَالَى) says in the *Quraan Shareef*, "... don't die but in the state that you totally surrender to Allah (سُبْحَانَهُ وَتَعَالَى). Live your life in a way that you surrender to Allah (سُبْحَانَهُ وَتَعَالَى), and when your *Maut* (death) comes, it will be your freedom. Then see what freedom you will enjoy, but we have not learnt how to die yet.



We have made not only one *Haj*, we have completed ten *Haj*, and returned, but we have not learnt to make one *Haj*. We haven't learnt the reality of the *Talbiyya*. We have merely learnt the words of *Talbiyya*. What are the meaning of those words, "O Allah! I am present before You."

Allhu-Akbar! When a person intends to get married, he has to go through difficulties, and has to go over so many hurdles. So many people put obstacles in his paths, so that his proposal is not successful. Somehow he manages to overcome all these challenges. Some people even after the acceptance of the proposal, try to break the engagement. He overcomes problem after problem in seeing to it that his objective is fulfilled. After having gone through all the difficulties related to getting to his beloved, he eventually gets her, and exclaims to her, "I'm here, I'm here for you." How cherished is this claim, to both the lover, as well as the beloved?

Similarly, when a person prepares for *Haj*, he goes through the difficulties of *Sulook* to reach Allah (ﷻ), and the moment he comes in the presence of Allah (ﷻ), he says, "LABBAIK ALLAHUMMA LABBAIK." "I am present, O Allah." This compared to a person who hasn't prepared in any way whatsoever, he just got his passport, handed everything over to his agent, filled his cooler bag with supplies, made up a shopping list, and not only a list for himself, but also what his wife and children require, boarded the plane, and was off for *Haj*. Can one imagine the LABBAIK of such a person compared to the LABBAIK of a person who had spiritually prepared himself for *Haj*?

Having read the above poem, can one imagine, after having gone for *Haj*, not once, but seven times, what kind of regret a person would feel for not having performed *Haj* in the correct manner. That is, a true spiritual *Haj*. Let alone the money aspect, forget about the time that was sacrificed, but having gone to *Baitullah Shareef*, and having gone to *Safa, Marwa*,



Mina, Muzdalifah and *Arafaat*, and the value of these places are not known, then what kind of a person can this be?

Therefore, if one prepares for *Haj*, and then he goes on the *Safar* of *Haj*, *Allahu-Akbar*, he will see what *Haj* really is. He will enjoy this experience. From this, the person's life will change accordingly. The journey of *Haj* will not be just touring.

On the topic of touring, it is mentioned in the *Quraan shareef*, in the 26th *Parah*, of one *Ummat*, the people of *Aad*, who were very disobedient to Allah (سُبْحَانَهُ وَتَعَالَى). For the sake of brevity, the detail of this narration will not be delved into. However, the Nabi of this *Ummat*, *Hazrat Hūd* (عَلَيْهِ السَّلَام) repeatedly tried to bring them onto the right path, but they refused. Finally, a drought set in. The drought was so severe that due to this their hearts became soft. Then they approached their Nabi. The Nabi instructed them to make *Taubah*, but *Taubah* is not an easy thing for everyone to make. *Taubah* is not merely touching the cheeks with one's fingers. The real meaning of *Taubah* is to change one's life. Even if the word *Taubah* is not verbalised, but one's life changes, this is what is called *Taubah*. This is the most difficult thing to do.

Generally people go to great lengths and spend thousands in money, travel, time and difficulty to find an *Aamil* in an effort to get a *Taaweez*. This is because things are going wrong in their lives, but tell them to change their lives, this they find difficult. Yet, this is the crux.

Therefore, the Nabi said to them that they should change their lives. This, they were not prepared to do. They discussed amongst themselves that they have *Baitullah Shareef*. They would go to the house of Allah (سُبْحَانَهُ وَتَعَالَى) and make *Duaa*. They subsequently formed a group, and normally whenever people throughout the world go for *Haj*, they go in groups to this day. The journey was long, and this distracted them from the reason for which they had actually taken up this journey,



and for what reason their community had sent them. When they reached **Taif**, they stopped, and got distracted by drink and young girls that sang, and they got involved in music and with the singing girls. They got involved in this inadvertently. At a later stage they realised their diversion. They realized that the object of the journey was to go to **Baitullah Shareef** to make **Taubah**.

So they continued with the journey.

When they reached **Baitullah Shareef**, Allah (ﷻ) sent three clouds above them, and asked them to choose which cloud they wanted. One was a white cloud, one a red, and one a black cloud. They chose the black cloud saying.

﴿هَذَا عَارِضٌ مُّمْطِرُنَا﴾

HAAZA AARIZUN MUMTIRUNA

(Surah Ahqaf: Aayat, 24)

*“Then when they saw the (Penalty in the shape of) a cloud traversing the sky coming to meet their valleys they said
“This cloud will give us rain!” “Nay it is the (calamity) ye were asking to be hastened, a wind wherein is a Grievous Penalty!”*

“This cloud will give us rain.” However Allah (ﷻ) says that in it was a great **Azaab** (punishment). They had chosen that cloud, but it contained the **Azaab** of stones that had come upon them.

These are similar distractions that one comes across in these days as well. In the airports there are enough TVs to entertain one. There are many other things that cause distraction. One may have to stay over in a hotel, and one becomes completely unmindful of why one had undertaken this journey. Sometimes a person has to stay over in a place for a few days, and venues like Istanbul, Dubai, and Cairo are used as stopovers for either the journey to, or the journey from Jeddah. Once you are in

that environment you tend to forget the objects of your journey Today, in the foyers of hotels, are big screened TVs. In the foyers we will probably find enough people sitting around in groups and discussing, and we get caught up in such discussions. In *Madinatul Munawwarah*, instead of getting caught up in such discussions, we should at least read *Salaat* and *Salaam*, or take a *Kitaab* of the *Seerat* of NABI-E-KAREEM (ﷺ), take a *Kitaab* of the *Mujizaat* of NABI-E-KAREEM (ﷺ), take our *Sheikh's Kitaab* of *Nazrana-e-Aqeedah*, there are so many *Ash'aar* on the reality, the *Haqeeqat* of *Haj* and sing those poems even with a hoarse voice. Despite being out of tune, one would derive enjoyment from singing these poems.

Instead of the above reading material, the Saudi Gazette is the first type of reading material obtained early in the morning. The enemies of *Islam* have prepared everything for the Muslims. Whether other facilities are available or not, is not important, but each hotel room must have a TV. Shortly upon arrival, the first query from those doing room service is if the TV is operational or not. Also, your toilet is the high pan and worse still, it faces the *Qibla*, right in the sites of the *Haramain Shareefain*. These are the things that the *Hajee* is unmindful of. He is fighting about his food with his agent, but the reality of the *Haj* is left out.

Can you imagine if somebody comes to your house with his own brown bread and rooibos tea? When one goes for *Haj* Allah is one's host, Allah's Nabi (ﷺ) is one's host. One person went to the *Roza-e-Mubaarak* and complained that he hadn't food to eat. Another person came up to him, took him by his hand, and said to him, "In future please do not give *Takleef* (cause difficulties) to our *Aaqa* (king), our NABI-E-KAREEM (ﷺ). If you need to eat, I will feed you. *Huzoor* (ﷺ) is your host." Our *Sheikh* (دامت برکاتہم) says that if someone invites you in *Makka Shareef*, or *Madina Shareef*, one should rush for the *Da'wat* (invitation). It is not that person, but that invitation



is in fact from Allah (ﷻ), and Allah's Nabi (ﷺ). Those people who invite are only the means, the outward means of the invitation. Therefore, we are entertained by Allah (ﷻ), and NABI-E-KAREEM (ﷺ), yet we take our own food.

This is the height of accepting Allah (ﷻ) and NABI-E-KAREEM (ﷺ) as a host. However if a person has a problem with his diet he should then carry his own food according to his dietary needs. What one should be cautious of as well, is that all types of food reach there, especially the meat products.

These come from different countries. Some *Ulama* have expressed great doubt with regard to the food readily available. In that case, partake of the fish, the locally slaughtered meat, and vegetables of excellent quality are available in abundance. *Dhalls* (lentils), are also easily available. These are important considerations.

Those people as previously discussed, went to *Baitullah Shareef* to repent, but got destroyed by their own *Duaas*. Similarly, a person would go to *Baitullah Shareef* and he himself could be the cause of his own destruction from *Baitullah Shareef* if he is not prepared to change, as well as the cause of the destruction of his entire community.

Hazrat Moulana Ahmad Khanpuri (دامت برکاتہم) says that there are only seven days in a week. In performing *Haj*, one first goes to *Makkatul Mukarramah*, from *Makkatul Mukarramah*, he goes to *Mina*, from *Mina* he goes to *Arafaat*, from *Arafaat* to *Muzdalifah*, *Muzdalifah* to *Mina*, then he returns to *Makkatul Mukarramah*.

When a person goes to *Makkatul Mukarramah* from his home-town, then he takes one or two bags. When he goes to *Mina*, he says it's just a night to spend there, he leaves most of his possessions behind and he takes a very small bag. He makes

do, and passes his day with the bare minimum. When he goes to *Arafaat*, he goes with virtually nothing. Returning from *Arafaat*, he stops in *Muzdalifah*, where he doesn't even have a shelter over his head. He sleeps in the open. Until recently there were no toilets in *Muzdalifah*. There are no bathroom facilities. He manages without even these facilities. Therefore for seven days of the week one proves to oneself that one can manage on two suitcases, and in some cases, with a small handbag. Therefore if one could manage one Monday with this bare minimum, one could manage for each Monday in the same manner, the same goes for each day of the week.

Therefore, we should take a lesson of simplicity from this example. You proved it to yourself that you could live this way. There are those who say that they cannot live in crowds. This experience proves to them, that they can live in crowds.

Many people feel that they can't live in solitude. In *Arafaat*, they go into solitude to make *Duaa*. Also, in *Muzdalifah*, *Duaa* is made in solitude. Therefore during *Haj*, one is in crowds, one is in solitude, one lives out of a little *Haji* bag, and one lives with people of different countries. The *Mu'assasah* does not take specific responsibility for only South Africans, but they are responsible for southern Africa (all countries of southern Africa). Therefore from where will the superiority complex come that I am a South African, I am better, I can't live with an Indian, I can't live with a Pakistani? There is proof enough that you can live with everyone. This is another lesson from *Haj*.

Sheikhul Hadith, Hazrat Moulana Muhammad Zakarriyah Saheb (رحمۃ اللہ علیہ) has given two beautiful explanations of what *Haj* is. One is that it is a *Safar* (journey) to the *Aakhirat* (hereafter). Just as a person's *Maut* (death) comes. It is a lesson stimulating what would happen when *Maut* does come, what one's condition would be so that we can prepare for it.



When the time of **Maut** comes, people are sometimes ill for varying periods of time, and sometimes, death occurs suddenly. Similarly, many people prepare for **Haj** a month or two in advance. For some people, this happens suddenly, and suddenly, in a week or two they need to prepare to leave. This leaves every body surprised, that with hardly a hint of intention this person is leaving for **Haj**. A **Haji** came to meet and greet him, and he got influenced to go for **Haj**, or he went to meet a **Haji**, and he departs on the same flight with that **Haji**. He did not have a passport. In a flash, his arrangements in terms of visas, passports, and tickets are arranged. These sometimes get delivered at the airport, as this person is about to leave.

Similarly, in life, some people remain ill for a while. And they see **Maut** (death) coming. For some people it is sudden (probably a crime related incident, motor car accident, a sudden heart attack, or the like). Now when a person dies, suddenly he will leave all his family, his business and his friends, all comes to an end. This is the same with **Haj**, when one leaves, one leaves all these people and things.

When a person passes away, many people go to his house to pay condolences (**Taaziyat**). This is **Sunnat** and, according to the West, it is called paying respect. Some of the people remain and go to the **Qabrastan** (cemetery). Many people will only make the **Janaazah Salaah** and leave. Other people will wait until the person is buried, then leave. By this time most of the people would have left. A handful of people, together with the family members will remain. This is similar to what takes place at **Haj**. Many people will come and meet the **Haji** at his house. Others, like close friends and family would go the airport, where they will greet the **Haji** and leave. Others will wait until you have passed the check in, and have reached the custom's gate. Others would try to accompany the **Haji** till the last point. Then most of them will have gone away, and very few will remain until the plane finally takes off.

Now that the person is on his journey, it is just like the journey of *Aakhirat*. Now the person is in the *Qabar* (grave), and only ones *Aamaal* (deeds) are with him in the *Qabar*. Similarly, in the journey of *Haj*, there are those people who are your friends, trying to assist in making you comfortable, and offering to do things for you, then there are others who would do harm, stepping on your toes, complaining that your bags are in the way, pushing it away, and causing other kinds of difficulties. In the *Qabar* the good *Aamaal* will help you, and the bad *Aamaal*, the wrong that one had done, will harm you.

Another aspect is that the materially wealthy people in this world will book tickets in the first class, and accommodation in five star hotels, through which they will derive more ease and comfort. They get special **VIP** treatments in all facets of their travel. The person who is not financially well off will have to sit in the public lounge in the airport. On the plane he will have to sit in the economy class. Similarly, in the *Aakhirat*, a person who is more wealthy in terms of *Deen*, the currency of the *Aakhirat* is not Rands and cents, or Dollars, Pounds or Riyals. That currency will consist of our *Nekis* (good deeds), our *Thawaabs* (rewards). Therefore, a person who is more wealthy in terms of these, will be afforded the **VIP** waiting lounge in *Aalame Barzakh*. The person who was poor as far as *Deen* is concerned, will be meted out with the facilities related to his actions.

When the destination is reached (Jeddah), then a person will have to go through Immigration. The passport is checked. Similarly, your passport of *Imaan* is going to be checked in the *Aakhirat*. A person's mind should always be directed to this chain of thought.

A great *Buzurg* once went to purchase some groceries from a Hindu grocer. Upon exchange of goods and money, the grocer said to the *Buzurg* that his notes were *Jaali* (fake). The *Buzurg*

lost consciousness and fell to the ground. When he regained consciousness, the grocer said to him, "*Hazrat*, why such great concern? This was not done intentionally, someone must have given these notes to you without you being aware that they were counterfeit." He replied, "My worry went beyond these notes. My thought immediately went to the Day of *Qiyaamah*. What if upon reaching there, Allah (سُبْحَانَهُ وَتَعَالَى) was to tell me that my *Imaan* was *Jaali* (fake), and there was *Nifaaq* (hypocrisy) in me, whom would I turn to then?"

Therefore, at the airport, upon presentation of the passport, or going through immigration, who knows what hitch can be found? Sometimes everything is in order, but the immigration officials may have some doubt, and you are held up without knowing why.

Can one imagine the suspense, the disturbing fear? While they are checking our passports here, let our thoughts go to the checking out that which *Munkar* and *Nakeer* will do. Perhaps with this passport officer you could discreetly put a Rs-200 note into your passport and even if something is not right you could walk through. However, notes can't be placed for *Munkar* *Nakeer*. We should realize what is going to happen.

After this we will have to go through customs where our goods are checked. In the *Aakhirat*, our *Aamaals* will be checked. Here we may still get away, despite all types of metal detectors, and the like, and many do say, "We got away" with this or that. There, nobody will get away with anything. However, *Qurbaan Jaaye*, RAHMATULLIL AALAMEEN, HUZoor NABI-E-KAREEM (ﷺ), has taught us, as our *Sheikh* (دامت برکاتہم) *Jazahumullahu Khair* has taught us, that there is a *Duaa* by which we can go through the green light in the customs of the *Aakhirat*. Here, when you go through the green light also you get stopped and checked. By going through the green light of the *Aakhirat*, nobody will stop one. The *Duaa* is;



اَللّٰهُمَّ حَاسِبُنَا حِسَابًا يَّسِيْرًا

ALLAHUMMA HAASIBNA HISAABAY YASEERA

“O Allah! Make my reckoning a light reckoning.”

Hazrat Ayesha (رضي الله عنها) asked **NABI-E-KAREEM** (صلى الله عليه وآله) What is an easy reckoning? An easy reckoning is no reckoning. According to us an easy reckoning may mean no reckoning at all.

Then one wears the **Ehraam**. This is similar to wearing **Kafan** (shroud). The performance of **Salaatul Ehraam** has the similitude of one's **Janaazah Salaah** being performed. When we eventually reach **Makkah Shareef**, and we go to the **Haram Shareef**, immediately let our thoughts go to the day of **Qiyaamah**, when all the people will be coming out of their **Quboor** (graves) and they will be streaming towards **Maidaane Hashar**. This picture is so evident, especially when one enters **Makkatul Mukarramah** for the first time when it is time of **Salaah**. What is an astounding sight, is the streaming of people from all sides converging on the **Haram Shareef**. From there you will see a group of Turkish women, some Nigerian men, some Malaysian people, groups of all nationalities during the different **Salaah** times converging on the **Haram Shareef**.

Seeing this, think of the Day of **Qiyamah**. The similarity of all the people being in their houses, flats and hotels, like being in their **Qabars**. Then the call is made (**Azaan**), and on the Day of **Qiyamah** when the call will be made, when the **Farishta** (angel) will blow the trumpet, people from within **Qabars** (grave), from wherever they are, will converge on **Maidaane Hashar**. There, when we see the house of Allah (سُبْحَانَ تَعَالَى), there are two things that overtake us, namely Allah (سُبْحَانَ تَعَالَى)'s mercy, kindness and His greatness. This gives us so much hope. That is **Daarul Aman - Baitul Aman**, the place of peace. So much so that if a person committed a murder, and he is in the **Haram Shareef**, he may be induced to come out



so that his arrest would take place outside the *Haram Shareef*, but in the *Haram Shareef*, there is *Aman* for everybody.

Therefore, one should supplicate thus, "O Allah! You have brought me to a place of sanctuary where there is peace, safety and security." Yet at the same time one's *Nazar* (sights) should be focussed on one's *Aamaal* (deeds). Where am I fit to be here? What are my *Aamaal*? How dirty are my thoughts? How dirty are not my actions? Therefore, we should resign ourselves between the fear of Allah, and hope for His mercy.

الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ

AL IMAANU BAINAL KHAUFI WAR RAJA

"Imaan is between the fear of Allah (سُبْحَانَكَ يَا رَبِّ) and hope in the mercy of Allah (سُبْحَانَكَ يَا رَبِّ)"

When you look at yourself, your actions, you lose all hope, and when you look at Allah (سُبْحَانَكَ يَا رَبِّ) - so to say - you see only mercy. Your condition is then constantly between the two.

Then when one sees people making *Tawaaf* (circumambulating) the *Kaaba Shareef*, one is overtaken by the scene. This continues all the time, 24-hours. Whenever one goes, there are crowds of people in their vast multitudes making *Tawaaf*. It should remind one of the *Farishtas* (angels) making *Tawaaf* of *Baitul Ma'moor*, and *Allahu Akbar!* The *Farishtas* that are holding up the *Arsh* of Allah (سُبْحَانَكَ يَا رَبِّ), are also continuously in *Zikrullah*. There are eight *Farishtas* in groups of four who in chorus make the following *Zikr*.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَكَ
الْحَمْدُ عَلَى جَلَمِكَ بَعْدَ عِلْمِكَ

SUBHAANA KALLAAHUMMA WA BI HAMDILAKA
LAKAL HAMDU ALAA HILMIKA BA'DA ILMIKA



“O Allah! Thou art free from all faults, and all praise belongs to Thee. All praise is due to Thee, on Thy tolerance, after Thy hast full knowledge [of our Gunahs (sins)].”

Which boss in the world, who despite having full knowledge that his employees are stealing, gives them a promotion? Which husband is there in the world, who knows that his wife is being disloyal, but he still showers her with gifts? How disloyal are we to Allah (سُبْحَانَكَ وَبِحَمْدِكَ)?

How much do we steal in our *Salaah*? A *Hadith* states that the worst thief is he who steals in his *Salaah*. Yet Allah (سُبْحَانَكَ وَبِحَمْدِكَ) feeds us *Biryaani*, Allah (سُبْحَانَكَ وَبِحَمْدِكَ) gives us the homes we live in, the cars we travel in.

The next group of *Farishtas* say,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَكَ
الْحَمْدُ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ

SUBHAANA KALLAAHUMMA WA BI HAMDIKA
LAKAL HAMDU ALAA AFWIKA BA'DA QUDRATIKA

“O Allah! Thou art free from all faults, and all praise belongs to Thee. All praise is due to Thee, that Thou forgiveth after having the full power to punish(us).”

Think of how much of wrong we commit by looking at sinful things. Allah (سُبْحَانَكَ وَبِحَمْدِكَ) has the full power to immediately make us blind. Together with this, Allah (سُبْحَانَكَ وَبِحَمْدِكَ) could make us lepers, or cause paralysis to overtake us. There are so many things that Allah (سُبْحَانَكَ وَبِحَمْدِكَ) could make go wrong with us. How much wrong do we do for which Allah (سُبْحَانَكَ وَبِحَمْدِكَ) can take us to task, by having the power to punish us. Yet Allah (سُبْحَانَكَ وَبِحَمْدِكَ) covers up our wrongdoings and forgives us.



Tasawwuf is the answer to almost all the objections people have with regard to *Islam*. Many Hindus say that we Muslims worship idols too. We worship a very big idol - the *Kaba Shareef*, by circumambulating it. By this they try to justify their belief in saying that they worship their idols, and we worship the *Kaba Shareef*. However, when a person knows that the *Kaba Shareef* is only a symbol, we make *Tawaaf* - so to say - around Allah (ﷻ). Though, for one who has recognised Allah (ﷻ), whose body is physically making *Tawaaf*, his Rooh (soul) is at the *Arsh-e-Azam*, (the all high throne of Allah (ﷻ)). All the people may have their eyes focussed on the *Kaba Shareef*, this person's heart will be connected with Allah (ﷻ).

People are making *Tawaaf* on the ground, he is making *Tawaaf* in the heavens. They are making their *Duaas* behind the *Muallim* who they are connected to, who is teaching them. The person who recognises Allah (ﷻ), his *Duaas* are made while his heart is connected to Allah (ﷻ) with great enjoyment.

In the *Hadith Shareef*, the *Hajare Aswad* is called the right hand of Allah (ﷻ). Of course, Allah (ﷻ) is free of human qualities like ours, but this is just a symbol of the closeness (one can attain) with Allah (ﷻ). Also, the *Kaba Shareef* always has a *Ghilaaf* (cover) on it, which is like a *Purdah*. You have gone to find your beloved, but your beloved is in *Niqaab* (veil). Like *Hazrat Sheikh* (رحمۃ اللہ علیہ) says that when you go to your beloved, and after much pleading, you ask her to show you her hand only. When she shows you her hand, you are not satisfied, and you want to see more, and you are never satisfied. This is similar to *Baitullah Shareef*, it is all covered. It is the house of Allah (ﷻ). The *Hajare Aswad* is left open. It is like the right hand of Allah (ﷻ), you are given the opportunity to see. Here is another very important basic philosophy. Some people who were deeply in love, who were bent on marrying a certain suitor, and not having got who they wanted, they either never got married, or they had

lost their wits (gone mad), or in other cases, their love for that suitor would fade. With Allah (سُبْحَانَهُ وَتَعَالَى), there is also a possibility of the latter two cases. The very great *Aashiq* (lover) of Allah (سُبْحَانَهُ وَتَعَالَى) will become mad in the love of Allah (سُبْحَانَهُ وَتَعَالَى). The ordinary *Aashiq's* love will dwindle and become weak. So Allah (سُبْحَانَهُ وَتَعَالَى) didn't deprive him completely. Allah (سُبْحَانَهُ وَتَعَالَى) has given him His Hand to kiss. This satisfies the real lover. Whatever little he gets, gives him so much of satisfaction. This is what we should keep in mind.

Then, when a person goes to *Safa Marwa*, it should remind him of the Day of *Qiyamah*, when people will be running to the *Ambiya* (عليهم الصلوٰۃ والسلام), and to all different people for *Sifaarish* (intercession).

Here also, people are running and supplicating. Also remember *Hazrat Haajira* (عليها الصلوٰۃ والسلام), when she was running between *Safa* and *Marwa*. Also remember that when she came between the *Meelain Akhdarain* (the two green lights), remember her delicate physical being, as it is written by *Ulema*, that the bodies of the *Ambiya* (عليهم الصلوٰۃ والسلام) were much more delicate than our bodies. It is said that the bodies of *Ambiya* (عليهم الصلوٰۃ والسلام) were made of the very delicate substance with which general people's heart are made. Remember how *Hazrat Haajira* (عليها الصلوٰۃ والسلام) ran between *Safa* and *Marwa*. Also remember, that there wasn't marble laid down at that time. Today we find difficulty when the air conditioner is not working on one or two places between *Safa Marwa*, yet, at that time, the sun was beating down. Then, and there, *Hazrat Haajira* (عليها الصلوٰۃ والسلام) was all alone in the vast openness of virgin desert. At that time the condition of *Makkah Shareef* was, as a poet says,

جہاں خوف بھی اپنے قدم رکھنے سے ڈرتا تھا

JAHAA KHAUF BHI APNE QADAM RAHKNE
SAI DARTA THA

Surroundings where even fear was afraid of setting foot.



Fear is so fearful, but even fear was fearful of setting foot in those surroundings. How frightening must it have been? To top it, **Hazrat Haajra** (عليها الصلوة والسلام) had to mind, and fend for a little child. With multitudes of people we do not have fear. Sometimes when one makes **Sae'e**, and there are very few people, one starts getting afraid, even in the solace of this great covered structure.

Today, in **Makkah Shareef**, by the **Duaa** of **Hazrat Ibraheem** (عليه السلام), so much of **Intizaam** is made. Whatever one can think of is available. The fruits of the world are available. The best of things are found in **Makkatul Mukarramah**.

The days of **Haj** then dawn, and all these things, these comforts are left for the mountain of **Mina**. Today there are great comforts in **Mina**. Many people say that it would be preferable to perform **Haj** under the conditions that **NABI-E-KAREEM** (صلى الله عليه وسلم) had performed **Haj**. In that case nobody would have gone for **Haj**. Allah Ta'aala has made for us the **Intizaam** to match our weakness. This is our **Mujaahada**, to stay in fibreglass, air-conditioned tents. This is how easy Allah Ta'aala has made it for us today. We will, **Insha-Allah**, derive the same reward as those people who made **Mujaahada** (sacrifice) in those days, as their bodies were used to those types of **Mujaahada**. Today we won't think of going for **Haj** if those facilities were not made available to us. Today, in **Arafaat**, we have greenery, and water is sprayed regularly to cool the place. Also, **Haj** has been referred to as **Jihaad** for ladies, because, even today's **Haj** is not easy. As easy as it is, compared to previous times, it is not so easy. **Haj** is **Haj** after all. It is a task, after all. With all the comforts, it is still a great task.

Therefore, while in the mountains of **Mina**, we should think, like on the Day of **Qiyamah**, when all the people are gathered, that they would be going the next day to **Arafaat**, where **Hisaab Kitaab** (the recokning) will be taken. Let us think of that day. This should be a continuous reminder for us on that **Safar** (journey).



Upon returning from *Arafaat*, stopping and spending the night in *Muzdalifah*, out in the open, think of the Day of *Qiyamah*, and question where are our posturepaedic mattresses going to be? Where is the ensuite bedroom, the flush system toilet, and all the other luxuries?

The next day, returning to *Mina*, when we make *Qurbani* (sacrifice), that *Qurbani* should be like having sacrificed ones self, similar to how *Hazrat Ismail* (عليه السلام) had to be sacrificed. By the kindness of Allah (سبحان وتعالى), Allah (سبحان وتعالى) had sent a ram from *Jannat* (Heaven).

We should imagine that we should sacrifice ourselves. What is our sacrifice? All our *Haraam* desires! All our wrong wishes! A person considering this concept will return, not a *Paaji*, but a *Haji*. He has made *Taubah* [repented], he has turned over a new leaf. He has come back a different person.

Such a person, when he returns, if he is a landlord, he won't increase the rent to cover his *Haj* expenses. However, should his tenant be unable to pay the rental, or the tenant may be a widow, or a divorcee, she may have other problems, he will overlook her inability to pay. He will be lenient. He performed his *Haj*, he became a better Muslim. He became a better human being. This is what is required. The object is not abundance of *Ibaadat*, or *Marifat*, or big talks on *Tasawwuf*, yet, when it comes to everyday issues, one cannot talk decently with one's wife. She is abused. The children are abused, The neighbour's rights are trampled upon. What did one achieve, if this is the case after returning from *Haj*. In fact, a Muslim should imbue good qualities all the time. One's practical life should be in order.

When the employer has a number of employees in his employment, and he treats them as *Islam* requires them to be treated, It wouldn't be long, and they would not have to be given any practical invitation to come into the fold of *Islam*, that they will

want to emulate the employer. They will even say that they would want to be like the employer. When women would see how a Muslim treats his wife, as Islam requires, they would ask that their husbands should become Muslims. One should therefore remind oneself of all these different aspects while performing *Haj*, with the intent of becoming a better Muslim, to imbue good qualities in one's self.

Today, *Alhamdulillah!* the walking *Haj* has been revived, especially with South Africans. Many people make the walking *Haj*. However, in those days the walking *Haj* was not from *Makkah Shareef* to *Mina*, *Arafaat*, *Muzdalifa*, *Mina*, and back to *Makkah Shareef*. It started right from the home. That *Qaafila* (entourage) was the *Dawat* of Islam proceeding to *Makkah Shareef*.

Today, people go by jet liners. In this way nobody, or very little people see Islam. In the plane, a few people perform their *Salaah*, others don't even perform *Salaah*. Even the people working on the plane cannot see Islam. Those who do want to perform *Salaah*, and are refused permission, become abusive to those who deny them the permission to perform *Salaah*. Our attitude regarding the food and service in the plane sometimes leaves much to be desired. If we have learnt to be true Muslims, and we are kind, and if we treat them kindly, they would admit that these are a different calibre of passengers. The staff and crew would be astounded that after having travelled with passengers of the world, these are different people.

In previous days, before the jet age, people would leave six months beforehand by caravan to perform *Haj*. Whichever place they passed, people would see what Islaam was. *Salaah* would be performed, the sounds of *Azaan* (call for *Salaah*), *Takbeer*, and *Tilaawat* (recitation of the *Quraan Shareef*) would be heard. *Duaa*, *Zikr*, and crying to Allah (سبحانه وتعالى) would be evident. Assisting each other, showing kindness to those people in places through which they passed, talking to them regarding

Islam was evident. That one *Safar* (journey) was a great *Daawat* (invitation) to Islam. When they returned, it was a *Daawat* to Islam. Today, when we return, there is no *Daawat*, even for the house people. Even when we leave for *Haj*, there is no *Daawat* (to Islam) for the house people. We do not portray good *Akhlaaq* (character) to anyone. Therefore, if the reality of *Haj* is adopted by us, not only us Muslims, but others, too, will see the beauty of Islam. Nobody in his wildest dreams will think that a Muslim is a terrorist, and Islam teaches terrorism. It is we who have closed the door of the beauty of Islam. This reality of *Haj* that we need to develop, imbue, and inculcate, is not merely for talking, this is to bring it into our lives, be it in our *Salaah*, our *Haj*, our *Ramadaan*, our *Zakaat*, or any facet of our *Deen*, we should show the reality of Islam to the world.

Another beautiful explanation of *Haj* as given by *Hazrat Sheikhul Hadith, Hazrat Moulana Muhammad Zakariyya Saheb* (رحمۃ اللہ علیہ) is that *Haj* is a journey of a lover to his Beloved. This is what makes this journey so enjoyable. No matter what the hardships of the journey of *Haj* entail, love is such a thing that it overcomes all hardships. An example of this is that if a person wants to get married, how much he spends. May Allah (سبحانہ و تعالیٰ) forgive us, as according to our system of marriage, the marriage costs such a great deal of money. The clothing for the groom is so costly, he spends such a lot on his wife. What makes him go through this expenditure? Love! He becomes an insomniac already a week before the wedding. He goes to bed way past midnight, and is up again in the very early hours of the morning, busy arranging for this or that, so that all should go well on the big day. Despite this torturous routine, whenever one sees him, he is always smiling. Have you ever come across a groom who is angry or sad? Such is love.

Therefore, similarly, if the love for Allah (سبحانہ و تعالیٰ) is developed, the journey of *Haj*, and all the hardships that may come with it, will not at all be a burden in any way. In fact, a true lover of



Allah (سُبْحَانَهُ وَتَعَالَى) will enjoy these hardships. The crowds in *Tawaaf*, people bumping into you, stepping on your feet, pushing from the back, nudging you with their elbows, all this would be a cause for enjoyment. Difficulties in *Mina*, *Arafaat* problems with hotel personnel, or the agent, be it difficulty of any kind, if love is developed, this will be taken in the stride of love.

Also, just like a true beloved, when the lover goes to his true Beloved (*Haj*), he leaves his business which was so dear to him. His endeared vehicles, which he loves passionately are left behind. His beautiful house with all the valuables they contain, and his garden gets left behind. He departs now, going to the house of his true Beloved. He is eager to go. He is so happy.

Today, our love is more superficial, plastic, where a person is more concerned of his clothes, his perfume and the smell of his mouth. However, the true lover is not concerned with these things.

الْحَجُّ أَلْعَجُّ وَالْعَجُّ

AL HAJJU ALAJJU WATH THAJJU

Haj is that where a person goes where he makes *Qurbani*, and he is screaming loudly. True love cannot be controlled. It is very very difficult to control true love. You speak about your love. Therefore he will shout out loudly "LABBAIK ALLAHUMMA LABAAAIAK!" He won't be shy to call out "LABBAIK." He won't sit in a corner, looking into his lap whispering "LABBAIK,.... LABBAIK." The true lover will show that for *Haj* he doesn't need a three piece suit. Only the two *Chaadars* (pieces of cloth) are enough for him. The best in *Haj* is that there is no *Chusal* once one dons the *Ehraam*. *Ulama* in our days, allow a *Haji* to take a shower. However, essentially, there is no shower after wearing the *Ehraam*. Allah (سُبْحَانَهُ وَتَعَالَى) loves that *Haji* who comes forth with his hair dishevelled. There is no time to comb, or put oil into his hair.



Therefore, the lover of Allah (سُبْحَانَهُ وَتَعَالَى) goes in this fashion. Now he just has his *Ehraam* on, calling out the "LABBAIK" *Hazrat Jibraeel* (الطَّيِّرُ) came and told NABI-E-KAREEM (صَلَّى اللّٰهُ عَلَيْهِ), O Allah's NABI (صَلَّى اللّٰهُ عَلَيْهِ)! What is happening with your *Sahaba*? Tell them to shout out the "LABBAIK" loudly. Then they started shouting loudly,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ
لَكَ لَبَّيْكَ. لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ

LABBAIK ALLAHUMMA LABBAIK, LABBAIK LA SHAREEKA
LAKA LABBAIK! LABBAIK ILAAHAL HAQ LABBAIK

Allahu Akbar! That scene is so vivid. We were making *Haj* with *Hazrat Mufti Mahmood Saheb* (رحمۃ اللہ علیہ). When we were going from *Arafaat* to *Muzdalifah*. We had no proper arrangement and facilities. There was a person with an open van who agreed to transport us. We were all students in the company of *Hazrat Mufti Mahmood Saheb* (رحمۃ اللہ علیہ).

While travelling whenever the traffic stopped, the van would get stuck. The driver would then instruct, *Haji Duff!* (*Haji* push *Haji* push). We would all jump off and push the van every now and then and again we would get stuck and be required to push. This was quite an experience for us. Just past *Maghrib* time, the driver decided to leave the tarred road and continue in the desert land. Eventually the van got stuck and completely bogged down in the sand. At that time, I was standing in the back of the open van, and I called out, "LABBAIK ILAAHAL HAQ LABBAIK", and when *Hazrat Mufti Saheb* (رحمۃ اللہ علیہ) heard this, he looked up, and the smile that *Hazrat* gave me at that time, could not be payed with millions, and that appreciation was untold. That was *Hazrat Mufti Saheb* (رحمۃ اللہ علیہ), our *Sheikh*. Imagine the value with Allah (سُبْحَانَهُ وَتَعَالَى)? How will Allah (سُبْحَانَهُ وَتَعَالَى) look down to His *Banda*? When a person prepares and goes for *Haj*, he won't only learn the one, the most common LABBAIK. There are many forms of LABBAIK. They all appear in



the *Hadith Shareef*.

Normally it is said that the hair should be kept short, or completely cut (for men). However, when going for *Haj* allow the hair to grow, and take it off there, because you are going to be blessed there with a bless. Our *Sheikh* (دامت برکاتہم), as is the norm, ordered the shaving of a student's hair in the *Madrasah*. The mother of the student was very angry and phoned *Hazrat* and claimed that *Hazrat* had spoiled the form of the child, and humiliated and insulted the child by shaving his head. *Hazrat* gave a winsome answer to this. *Hazrat* said if this was humiliation and insulting, then Allah (سبحانہ و تعالیٰ) would not have honoured the *Haj* of a *Haji* on his graduation day with the shaving of his head (for men).

A person is drenched with love for his Beloved. He is not concerned about himself in any way. He is in *Ehraam*, and not concerned of his hair, or his cleanliness. He is going to his beloved. Today, it is commonly believed that one should have a shower daily. We should have a change of clothes daily. Forget *Itr* (scent), apply some perfume, French perfume. These are what people are fond of these days. Today, many people say that they are sensitive to the smell of *Itr*, but they can happily apply deodorants, and other things that consist of *Naapaaki* (impure), filthy, and *Haraam* (forbidden) contents. However, *Alhamdulillah*! I met so many of my *Asaatiza* (tutors), and I used to get the smell of their perspiration. I used to get great enjoyment from this.

Hazrat Sheikh, Hazrat Moulana Muhammad Zakariya Saheb (رحمۃ اللہ علیہ) used to say that he preferred dark coloured clothes, so that he could wear them for two weeks, Today we would call this, *Naoozubillah*, being dirty. However, their importance was *Kitaabs*. *Hazrat Sheikh* did not have time to eat. *Hazrat* says that while his sister was not married, she would make up little morsels of food from the plate, and put them in *Hazrat's* mouth. When she got married, nobody continued with this, and *Hazrat*

Hazrat stopped having supper. Being immersed in *Kitaabs* gave these personages great enjoyment. Today, our enjoyment is plastic and superficial. We only look at outward things. The reality today has disappeared. Anyway, this is the way Allah (ﷻ) loves the *Haji* to stay, this is the way Allah (ﷻ) loves the *Mu'takif* to stay. When he goes to *Arafaat* he calls out LABBAIK, sometimes he is out with other *Hajis* making *Ijtimaai* (congregational) *Duaa*, sometimes he is making *Infiraadi* (individual) *Duaa*, standing under a tree, sometimes climbing a mountain. In this way, with *Tasawwuf*, the *Saalik* is walking towards Allah (ﷻ), but the *Haji* is running towards Allah (ﷻ).

﴿فَفِرُّوْا اِلَى اللّٰهِ﴾

FAFIRROO ILALLAAH

(Surah Az-Zariyat; Aayat, 50)

“Then hasten to Allah.”

Now the *Haji* comes to *Muzdalifah*. The reality of love should overpower, causing him to feel that in search for his Beloved, he doesn't even need a house. He doesn't need a five star hotel, not even toilet or shower facilities, but the first thing that he will do, is perform *Salaah*, in the love of Allah (ﷻ). In the love of Allah (ﷻ), his Allah doesn't want him to perform *Maghrib Salaah* on its time today. He is such a person who was *Paaband* (punctual) with *Salaah* his whole life. He never missed his *Maghrib Salaah* with *Takbeer-e-Ula* on its time. But his Allah doesn't want him to make *Maghrib Salaah* on its time. He is shown the lesson that *Shari'at* is not his *Nafs*. If he is a true lover, he does what Allah (ﷻ) wants him to do. Today Allah (ﷻ) has commanded that *Maghrib* will not be performed on its time. He will do what Allah (ﷻ) desires that he should do. His *Ibaadat* is not his *Ma'bood* (object of worship), his object of worship is Allah (ﷻ). He will submit to His commandments. When he follows Allah



(سُبْحَانَهُ وَتَعَالَى) 's commandments, and not his *Nafs*, to this extent, for his whole life, he won't follow his *Nafs*.

The next day he goes to *Mina*. His love has now reached that saturation point, and that height and level, that whoever comes between him and his beloved, anybody who will criticise him or wants to lead him astray from His Beloved, will be stoned. *Shaitaan* is that being, so he physically picks up stones, and pelts *Shaitaan*. He doesn't want anyone to say anything of his love now. He is totally immersed in the love of Allah (سُبْحَانَهُ وَتَعَالَى).

He doesn't want anything to come between himself, and his love for Allah (سُبْحَانَهُ وَتَعَالَى). Not his *Nafs*, not his friends, not his family or children. He is there only for Allah (سُبْحَانَهُ وَتَعَالَى). Now this love reaches such a point where he wants to sacrifice himself for Allah (سُبْحَانَهُ وَتَعَالَى). However, Allah (سُبْحَانَهُ وَتَعَالَى) 's love for him is so great, Allah (سُبْحَانَهُ وَتَعَالَى) - so to say - say to him, "My *Banda*, I don't want your life, if you want to, just slaughter this sheep in place of yourself." This is actually the sacrifice of his *Nafs* completely.

When this *Haji*, after having performed *Haj* in this way returns to *Makaah Shareef*, and completes *Tawaaf-e-Ziaarah*, the *Farishtas* pat him on his back saying,

مَغْفُورًا لَّكُمْ

MAGHFOORAL LAKUM

"All your *Gumahs* (Sins) have been forgiven."

and he returns with a fresh *Naama-e-Aamaal* (book of deeds). All his good deeds of the past remain scribed. The bad deeds are removed. He returns as innocent as a new born child, as if his mother had just given birth to him.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

خلاصہ زندگی

- ❁ دنیا کے لئے اتنی محنت کر جتنا تجھے یہاں رہنا ہے۔
- ❁ آخرت کے لئے اتنی محنت کر جتنا تجھے وہاں رہنا ہے۔
- ❁ اللہ کی رضا کیلئے اتنی کوشش کر جتنا تو اس کا محتاج ہے۔
- ❁ گناہ اتنا کر جتنا تجھ میں عذاب سہنے کی طاقت ہے۔
- ❁ صرف اسی ذات سے مانگ جو دوسروں کی محتاج نہیں۔
- ❁ جب تو اللہ کی نافرمانی کرے تو وہاں جا جہاں تجھے وہ نہ دیکھے۔

THE ESSENCE OF LIFE

- ❁ *Make that much effort to attain the world for as long as you are going to live here.*
❁ ❁ ❁
- ❁ *Strive that hard for the hereafter for as long as you are going to remain there.*
❁ ❁ ❁
- ❁ *Endeavour to attain the pleasure of Allah as much as you need Him.*
❁ ❁ ❁
- ❁ *Commit that amount of sin the punishment of which you are be able to endure.*
❁ ❁ ❁
- ❁ *Beseech from that Being only who is not dependant on others.*
❁ ❁ ❁
- ❁ *When you intend to disobey Allah go to that place where He cannot see you.*
❁ ❁ ❁